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courteous in his conduct and dealings. To put in the words of Professor C. L. Wren, late of the Dacca University:—

"If Jesus was the prince of love, Muhammad was undoubtedly the Prince of etiquette."

Indeed nobody deserved the name Muhammad (the praiseworthy) more appropriately and in a more befitting manner than that noble child of the desert. Certainly the christening of the child within the precincts of the Holy sepulchre of Ka'ba was not without its portent, meaning and purpose. Indeed every inch of Muhammad was gentlemanly—in fact not only gentlemanly but most God-like—and therein lies his unique grandeur.

His Occupation

Abu Talib, the uncle and guardian of Muhammad, was a poor man, so poor that he was sometimes unable to provide two full meals to his people and would live from hand to mouth. It appears that the Holy Prophet realized the hardship of his uncle from early boyhood. He would volunteer his service and cheerfully undertook to tend the sheep with a view to render some kind of relief. "I would often play the rôle of shepherd" was his remark in his later life. The voluntary service in the spirit of labour of love was another fine characteristic of Muhammad and proves:—

Firstly.—Sense of the Dignity of Labour. No job, no occupation however humble and trifling it may be, is mean and despicable and a Muslim could accept any kind of job as a means of livelihood. This attitude of mind is in striking contrast with the caste system as obtained in India.

Secondly.—His sense of self-respect. The Holy Prophet was gifted with a high degree of self-respect. He felt that it was a disgrace to beg and to hang upon the charity and generosity of others.

The Ka'ba Episode

Another incident that can profitably be mentioned relates to the re-building of the temple of Ka'ba. Muhammad was still in his childhood when the work

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of re-building was begun. Not only did he take an active and enthusiastic part in it but his enthusiasm was also catching and his example was followed by others. With only a loin-cloth round his waiste he worked hard and rendered valuable help to his elders. At that time he was so young that his uncle saw no harm in asking him to remove the loin-cloth from round his waist and to put it on his shoulder to form a cushion to carry stones upon. Muhammad readily complied with the request of his uncle, but he was so shocked at heart at his nakedness that he fell on the ground unconscious. His uncle was therefore obliged to withdraw his order and he was allowed to work as before, which he did cheerfully and ungrudgingly till the end of the project.

(*a*) The conclusion to be drawn from the above incident is that the Holy Prophet was gifted with the utmost degree of modesty and bashfulness from the early days of boyhood. Not only was he modest in thought but modest also in deportment. Those who knew him intimately have borne testimony to the fact that he was more bashful in his manners than a virgin.

(*b*) *Obliging nature.*—The second point that should be noted in this connection is that the Holy Prophet was habitually obliging by nature and was obedient and submissive to his elders. He implicitly and unprotestingly conformed to their commands and wishes, no matter how unfair and revolting those commands appeared to him personally.

(*c*) *Public-spirit.*—The third point to be noted in this connection is that the Holy Prophet was a public-spirited man and would delight and take active interest in all kinds of social and public activities in a most unselfish and disinterested spirit, without any ulterior motive.

(*d*) *His Courage and Forbearance.*—The fourth point to be noted in this connection is his spirit of forbearance, painstaking habit and courage. The carrying of stones and bricks was by itself an arduous and tiresome work which usually is not very attractive to men of noble birth. But though still in his teens Muhammad did not shirk the responsibility; he

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cordially and voluntarily undertook this irksome work.

(*e*) *His poverty.*—The fact that Muhammad had only a *lungi* on, and no other apparel, proves conclusively that he was not in an affluent economic condition and that he often had to suffer from the pang of chill penury.

Conclusion

From the incidents noted above it will be unmistakably clear that Muhammad was an elect one of God, duly anointed by Him for high spiritual office, and as such possessed all the *individual* qualities of head and heart from his early boyhood. Not only was he modest, unostentatious, unceremonious, and unoffensive in his disposition and manners but was endowed with all the *social virtues*, such as obedience, public-spirit, sympathy, charity, tolerance and forbearance. In other words, he was a born leader of men in the very true sense of the term.

Immune from all Undesirable Influence on Character

It is often observed that orphan children go uncared for, or are given too much indulgence which not infrequently spoils the excellence of their morals. Both conditions of life have tremendous effect upon the formation and development of character. It is true that the Holy Prophet had not to pass through the former ordeal but undoubtedly he had to go through the ordeal of the latter kind. It might be said to the credit of Muhammad that he acquitted himself successfully and remained practically immune from all undesirable influences and blemishes.

Baneful Influence of Poverty

Another point to be noted in this connection is that the Holy Prophet had to pass through extreme poverty and it is well-known that poverty, although a blessing in disguise, in certain respects has its dark side as well. It stands in the way of the development of certain qualities

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and tends to encourage covetousness, stingy and parsimonious habits, narrowness of outlook and an inferiority complex. But it is gratifying to note that chill penury had little effect upon the character of Muhammad : it did not guide and mould his activities and outlook.

His Superb Individuality

Again look to the condition of the society in which the Holy Prophet was born and schooled. It was indeed a thoroughly vitiated and decrepit society in the midst of which he was brought up. Corruption in every imaginable aspect and form reigned supreme. Secondly, Muhammad had to spend the greater portion of his early years in tending sheep and camels in the company of shepherds. Yet in the midst of such vitiated and undesirable influences he could keep his head aloft and could lead a saintly life of angelic purity, could present such an irreproachable conduct ; he had such inborn disgust for all kinds of humbugism that at once made him conspicuous and enviable in the eyes of his admiring compatriots. He became virtually a mirror of purity and, as such, an exemplar and guide for all generations.

Verily the dazzling splendour of his character is in itself an eloquent testimony to the truth of his mission.

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THE ISLAMIC PRAYER

Allah has declared that the object of the creation of human beings is *Ibādat*. *Ibādat*, taken widely, means all beliefs and actions which He ordains to be desirable but in particular it has reference to *Salāt* by which man can attain his goal.

The root meaning of *Salāt* (صلواۃ) is from a root which means to straighten a wood by warming it on fire. Islamic prayer is termed *Salāt* because it removes the weakness and shortcomings of man and by straightening him enables him to achieve the object of his creation.

Fulfilment of Nature's Demand

Islam is a religion which claims to and in fact meets every demand of human nature. It is ingrained in our natures that when one is kind to us, or gives us something, we feel a passionate desire to express our thanks to him ; and if one having rightful possession over us is angry with us we wish to beg his pardon ; and if there is one able to satisfy our needs we beseach his help. Allah is the real Benefactor, the most kind, the Beneficent, the Merciful and Almighty. So instinctively we feel a keen desire to worship Him.

Now in this world in different countries and diverse nations there are different modes of expressing one's humility or begging a favour. *Salāt* contains almost all such modes, *viz.*, standing with hands folded or hanging, bowing, kneeling and prostrating. Islam is not the religion of a particular country or nation ; it is a universal faith, so all sorts of people can find in *Salāt* forms agreeable to their inclinations.

Inner Effect of Outward Expression

Islam accepts the theory of interactionism (which in fact is the most correct theory) *i.e.*, mind and body

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both react upon each other. These various expressions of humility do have an effect on the worshipper's mind and in the depth of his heart he does feel the grandeur of his Creator and his own humbleness.

Obligatory on Every Muslim

The Holy Prophet (may God bless him) is reported to have said, "Islam is that you bear witness that there is no God but Allah and that Muhammad is the Apostle of Allah, that you should keep up prayers, pay the poor-rate, observe fasting during *Ramadān*; and perform the pilgrimage of the Ka'ba if you can afford the expenses of the journey[1].

Here we have the five cardinal points of Islam, and on analysing this tradition we find that it is of utmost importance—these points constitute a sign by which a Muslim can be recognized. The pilgrimage is required to be performed only once in life and even then if a person, due to financial difficulties or for reasons of safety, is not able to do so he commits no sin. The poor-rate is to be paid by only well-to-do persons who possess a certain amount of wealth. *Ramadān* fasts come once a year and then certain persons are exempted from keeping them; moreover fasting has no sign by which one could be detected at sight. The Kalima is a sentence which Muslims are under no obligation to recite loudly. It is the saying of prayers only which is obligatory on every Muslim, whether man or woman, young or old, sick or healthy, rich or poor, journeying or at home. So prayer and prayer only distinguishes a Muslim from a non-Muslim. A tradition of the Holy Prophet supports this conclusion. He is reported to have said: "Between a servant (of God) and *Kufr* is the giving up of prayers,[2] *i e*, a believer says his prayers five times daily while a disbeliever doesn't do so; this non-offering of prayers is the mark of *Kufr*, while keeping up prayer is the sign of Islam. When a Muslim gives up

1. *Mishkāt*, Chapter on the Faith.
2. *Mishkāt*, Chapter on the Prayer.

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saying prayers there is nothing left to distinguish him from a non-believer.

The Promised Messiah (God's peace be on him) also, in his various writings, has laid great emphasis on it. He included regularity in prayer in the conditions of *Bai'at* (pledge).

To be Offered in Congregation

Hazrat Ameer-ul-Momineen says, "I have learned this from the Holy Quran that whoever gets an opportunity to say his prayers in congregation but he doesn't do so, his prayer is no prayer. Hazrat Ibn-i-Abbās (may God be pleased with him) holds the same view[3].

On a glance at the Holy Quran we realize the truth of the above statement. Believers are described at various places as يقيمون الصواة, *i.e.*, those who keep up prayers, but nowhere do we find يصلون الصلواة. *i.e.*, those who say prayers. Rather the prayers of believers everywhere are described by the word يقيمون. *Iqāmat* always occurs in prayers which are offered in congregation and not in those which are said all alone. So the use of the word يقيمون shows that what God requires of Muslims is not prayer only but prayer in congregation in a mosque.

There is also a clear command in the Holy Quran to this effect. It says : واركعوا مع الراكعين *i.e.*, "bow down with those who bow down," *i.e.*, say your prayers in congregation.

The Holy Prophet is reported to have said, "whosoever hearkens the voice of one who calls to prayer, no excuse should check him from obeying him. The companions asked "what excuse?" The Holy Prophet (may God bless him) replied, "fear or illness ; that prayer which he offers singly would not be accepted from him."[4]

3. *Barakat-i-Khilafat.*
4. *Mishkāt*, Chapter on Congregation.

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Abdullah Ibn-i-Mas'ud says: "No doubt I saw that none of us missed any prayer except a hypocrite whose hypocricy was well-known or a sick person, while ordinary ill people would come to say their prayers being supported on both sides by two persons[5]. Just see the injunctions of the Holy Prophet and the practice of the companions, how they tried to obey, to the word, every command! Not only the companions considered those who neglected congregation as hypocrites but the Holy Prophet himself declared them to be so in unequivocal terms.

The Holy Prophet (may God bless him) possessed a heart which was all full of affection and mercy for God's creatures, but he hated those who failed to attend the services in the mosques so much that he said: "I would like to order fuel to be gathered and when it is done order the call for prayer, direct someone to lead the congregation and then go to those who are absent from their prayer and burn them up in their houses."[6] Those who neglect congregation without any valid excuse, though they say their prayers at home, are condemned to fire along with their evil abodes.

Once a blind man came to the Holy Prophet (may God bless him) and begged leave to say his prayers at home because he had none to lead him to the mosque. He granted his request but when he turned to go away he called him back and said "Do you hear the call to prayer." He replied "Yes". The Holy Prophet (peace be on him) ordered: "Then you must attend."[7] Even a blind man's absence who had none to bring him to the mosque was not excused; how necessary it is then for those who have been favoured by God with two beautiful eyes to avoid missing prayers in congregation.

Maulvi Abdul Karim (may God be pleased with him) writes in his book about the Promised Messiah (may God bless him).

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5. *Mishkāt*, Chapter on Congregation.
6. *Mishkāt*.
7. *Muslim*.

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"If he is not unwell he offers his five prayers daily in congregation without fail. He lays the utmost emphasis on prayer in congregation and has stated on various occasions: "I never feel more grief than on failure to offer a prayer in congregation."[8]

This ordinance of prayer in mosque has great educational and organisational value. Islam brings together all the Muslims living in one locality five times a day, all the citizens of a township or village once a week, all the inhabitants of a district twice a year, and Muslims from all parts of the globe once a year at Mecca. Thus *Salāt* is the first step to keep national unity and solidarity. Muslims require no clubs and societies, their mosques can keep them together solidly. There is no need to supply individual information; if something important is to be conveyed to the members of the community the mosque serves as a very efficient media. As the faithful frequent the mosques, the imparting of religious education to them is a simple matter. Prayer in congregation teaches the participants to move at the command of the leader. They are taught to follow their Imām (who is no priest but is an ordinary man, priesthood being unknown to Islam) without question. If he commits some mistake, any member of the congregation may gently draw his attention to it by uttering *Subhanullah* (Perfect is God), and if the Imām fails to take the hint and still persists the congregation must follow him. This lesson of complete obedience to a leader, which is necessary for the progress of a nation, is taught five times a day.

Islam does not give undue or unbearable trouble to its followers. It is reported from the Holy Prophet (may God bless him) that when it was a cold and rainy night he used to order the *Moazzin* (caller to prayer) to say in the call صلوا فی الرحال *i.e.*, "Beware, say your prayers in your houses."

Here it may also be mentioned that this order of offering prayers in congregation is meant for men only, and not for women. The Holy Prophet is reported to

8. *Sirat*, p. 58.

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have said in regard to women that بيوتهن خير لهن *i.e.*, "Their houses are better for them." But they are not forbidden to enter the mosques, paying due consideration to *purdah*.

Salat Saves and Purifies

One object of *Salāt* is that it purifies men of sins and evils. Allah says in his Holy Quran :

اتل ما اوحى اليك من الكتاب و اقم الصلواة ط ان الصلواة تنهىٰ عن الفحشاء و المنكر ط ولذكر الله اكبر ط والله يعلم ما تصنعون ○

i.e., "Recite what has been revealed to you of the Book and keep up Prayer ; surely prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allah is the greatest, and Allah knows what you do" (29 : 45). This verse lays down the way of getting rid of the bondage of sin. Allah ordains that we should punctually say our prayers in which the Quran should be recited and thus bring remembrance of Allah again and again to our hearts for it is the greatest and the most effective restraint upon our sins. The natural result of keeping up prayer would be that by and by we would become safe from all sorts of indecencies and evils. Reason also leads us to the same conclusion. Man indulges in sins due to the lack of belief in His being All-Powerful, All-Knowing and Master of the day of requittal. *Salāt* brings Almighty God to the worshipper's mind in full grandeur and thus restrains him from going on the wrong path, enabling him to subdue his evil passions and desires.

The Holy Prophet (may God bless him) once described the purifying effect of the prayer in the following manner :

"Tell me, if a canal flows by the door of one of you in which he takes bath five times daily, would any impurity remain (on his body) ?" They (*i.e.*, the Companions) replied, "Nothing of the impurity would remain." The Holy Prophet (then) said : "This is the example of

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the five prayers. Allah effaces all wrong-doings with them." [9]

These five prayers wash away all sins and by purifying a man's soul lead him to his goal. The Holy Prophet explained it to his Companion Abu Zarr in another interesting manner. He reports that the Holy Prophet went out one day. It was winter, the leaves were withering down. He held out in his hand two branches of a tree whose leaves had started falling down. Then the Holy Prophet said, "O' Abu Zarr!" I answered, "Here I am O Apostle of Allah!" He said, "A Muslim who says his prayers seeking the pleasure of God, his sins fall down as these leaves are falling down from this tree." [10]

So *Salāt* not only gives one power to steer out safe from the strong sea of sins, evil passions and ill motives, but it also attracts the forgiveness of God for the sins and wrongs which he has already committed.

Salat is Comforting

In Chapter XX of the Holy Quran after directing the Holy Prophet (may God bless him) to say prayers, God describes their benefit to him as لعلك ترضىٰ *i.e.*, so that you may be well-pleased (20 : 130). Prayer does bring pleasure. It is in fact a great comforter and the Holy Prophet did find great comfort in it in hours of severest trial. He himself is reported to have said: "The coolness of my eyes is in prayer."

Allah declares in His Book الا بذكر الله تطمعن القلوب *i.e.*, "Surely by Allah's remembrance hearts get contentment" (13 : 28). And as to remembrance, He himself tell us اقم الصلواة لذكرى *i.e.*, "Keep up prayer for my remembrance." So if one is eager to cool his eyes, to set his heart at rest, to get rid of worries and attain spiritual contentment, then he should keep up prayers.

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9. *Mishkat*, Chapter on prayer.
10. *Mishkat*, Chapter on prayer.

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Best of Human Deeds

One day an eminent Companion of the Holy Prophet (may God bless him), Ibn-i-Mas'ud, asked him : " Which of the deeds Allah likes most ? " The Holy Prophet (peace be on him) replied, " The prayer at its proper time." [11]

Hazrat Umar, the second Caliph of the Holy Prophet, wrote to his *'Āmils* : " Verily the most important of your duties according to me is the prayer. Whoever keeps a watch over that, protects his faith." Hazrat Ameer-ul-Momineen Khalifatul Messiah II in a Friday sermon stated :

" The greatest command in Islam is to say prayers because Islam declares it to be a conversation with God. As the Holy Prophet (may God bless him) has said, the prayer is the *Mi'rāj* or ascension of the faithful. It means that a believer talks with his God while in prayer." [12]

Really that Muslim is the most unfortunate who in the face of these various injunction neglects his prayers.

CH. MUSHTAQ AHMAD BAJWA,
B.A., *LL*.B.

11. *Bukhari.*
12. *Alfazal*, dated June 17, 1935.

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THE SPIRIT OF ISLAMIC CULTURE—II

[For previous connection see R. R., February 1942—*Ed.*]

Before, however, we pass on to the exposition in some detail of the influence which Islam has exercised on the Indian life and thought we desire to remove the deplorable misunderstanding which exists in certain quarters that Islam entered India with the Muslim invaders. Flow of new ideas into India had in fact begun long before the military invasions. The Arabs had had from the earliest days of Islam—according to some scholars, even from pre-Islamite days—the monopoly of the sea-borne commerce and had come into commercial relations with the people of India. Such relations greatly helped the expansion of Islam along the western coast, particularly in Malabar. The Arab traders started from Basra, then a flourishing centre of trade, and sailed *via* Karachi and Surat as far as Malabar coast. Many of them married in the country and settled there permanently. These traders by their clean life and high culture were welcomed by the indigenous population. They had considerable influence with the rulers, because they scrupulously abstained from interfering with the internal administration of the country. This peaceful living of these traders, coupled with the softening influence of the commercial relations which brought prosperity to the local inhabitants, is one of the very powerful factors that contributed to the expansion of Islam and the spread of its cultural ideals in India. Despite the early Muslim Invasions this feeling of friendliness towards the Muslims continued. Both Masudi and Ibn Haukal, who visited India in the tenth century, have praised the extreme friendliness of the Hindu rulers towards the Muslims. We have also on record that Sidhiraj, in the beginning of the 12th century, punished the Hindus of Cambay because they had attacked the Muslim merchants, and ordered that money be paid from the state treasury to the Muslims for building mosques.

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Apart from the Arab traders, there were the Muslim saints and darwishes who by their saintly life acquired a great hold over the masses of the people, and by their precept and example were instrumental in spreading Islam in the country. Imam Syed Ismail Bokhari, the celebrated compiler of the Sahih Bokhari, who visited India early in the 11th century, and stayed in Lahore for some years, and Hazrat Data Ganj Bakhsh (12th century) were responsible for a large number of conversions in the Punjab. In the same century at the hands of Khwajah Fariduddin Attar, the celebrated Sufi, large masses of Indians were converted, Khwajah Moinuddin Chishti of Sijistan (d. 1234 A.D.) organised missions in Rajputana, United Provinces and Deccan. Peaceful missionary activities were carried on with great success by Hazrat Nizamuddin Awlia in Delhi, by Qutub Jalaluddin in Agra, Hazrat Makhdoom Ali Saber in Rurki, Hazrat Syed Ali Hamadani and Bulbul Shah in Kashmir, Syed Mohammed Gesudaraz in Poona and Belgaum, Shah Jalaluddin Yamani in Assam, Hazrat Nathad Wali, Hazrat Ibrahim Shahid and Baba Fakhruddin in parts of southern India. In Bengal Islam spread mostly amongst the poor on the countryside. "It was not to force," writes Sir W. Hunter, "that Islam owed its permanent success in Lower Bengal. It appealed to the people, and it derived the great mass of its converts from the poor. It brought in a higher conception of God, and a nobler idea of the brotherhood of man. It offered to the teeming low castes of Islam, who had sat for ages abject on the outermost pale of the Hindu community, a free entrance into a new social organisation."

Let us now examine in some detail in what particular spheres and in what definite manner the life and thought of the Hindus was affected by contact with the Muslims and their culture.

(*a*) The touch of India with countries outside her natural barriers which existed in Buddhistic age but had been lost with the ascendancy of Hinduism in the 8th century, was restored by the Muslim conquest. Whatever opinion be held regarding the invasions of Sultan Mahmud, they rendered at least one service to India.

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They opened the high-road between the North Western parts of India and the countries beyond the frontier, and this naturally facilitated the carrying on of a brisk trade between this country and Samarkand, Bokhara, Balkh, Kabul, Ghazni, Khorasan and even Iran.

(*b*) India derived all the advantages that accrued from a settled Government which lasted through several centuries. Formerly, a kind of feudal hierarchy existed in India. In its place during the Muslim rule a high degree of political uniformity was secured. There was now one empire with its seat at Delhi; there was one law in the land; and there was one state language, namely, Iranian. Peace and prosperity reigned supreme in the country and the people were generally contented and happy. We quote from the speech of the Hon'ble Sir Mohammad Azizul Huque, recently appointed High Commissioner for India, delivered at the All-India Muslim Educational Conference, 1940. "Under the aegis of the Muslim kings and rulers began," says he, "a new synthesis in the intellectual and social life of India. In its train came the rise and development of arts and literature, mathematics and medicine, architecture and engineering. Roads, bridges and irrigation canals were constructed; industry, trade and commerce flourished beyond measure, and provincial barriers were broken. The entire administration, judicial and revenue were, organised on a planned basis; maktabs and madrasas were established and thrown open to all classes and creeds. The sacred literature of the Hindus, and the ancient scientific and literary treasures of India were translated. In the organisation of Government machinery there was no distinction of caste and creed. Highest Military commands were in the hands of the Hindus; oppressive revenue collectors were summarily replaced without distinction of creed or race; jagirs and endowments were given to mosques and temples; men of letters of all communities were equally patronised; and much of what India is to-day was due to the coming of the Muslims in this country."

(*c*) Contact with Islam and the influence of the Muslim saints, were bound to affect the religious thought of the Hindus; and this influence expressed

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itself in the monotheistic tendencies of several religious movements that then arose within Hinduism. Sankara's system bears traces of Islamic influence; and this is quite intelligible, as he was born in Malabar where in those days Islamic influence was the strongest. Sankara's successor, Ramanuja, emphasised the devotional aspect of religion and belief in one God. Ramanuja's pupil, Ramananda, directed his efforts to introduce such changes in the structure of Hinduism as to make it acceptable to both Hindus and Muslims. Kabir, the disciple of Ramananda, aimed at the reconciliation of the two religions by bringing the pantheistic creed as nearly as possible to the monotheistic principle. His mystic poetry throughout breathes this spirit. Guru Nanak, essentially practical, laid great stress on the ethical side of religion. Like Kabir, he was also filled with the noble idea of the religious unification of the Hindus and Muslims. "How deep Guru Nanak's debt is to Islam," observes Dr. Tarachand in his beautiful book, *Influence of Islam on Indian Culture*, "it is hardly necessary to state, for, it is so evident in his words and thoughts. Manifestly he was steeped in Sufi lore, and the fact of the matter is that it is much harder to find how much exactly he drew from the Hindu scriptures." Indeed, the Muslims regarded him as a Muslim; and this explains the controversy between the Hindu and Muslim disciples over the disposal of his remains, when the Guru had passed away. In the 15th century, a great teacher appeared in Bengal, Sri Chaitanya. Jadu Bhattacharya states in his book that Chaitanya dearly loved the Musalmans. There is not the least doubt that his teachings were greatly influenced by Islamic ideas. He broke the ritual system of Hinduism and propounded the principle of love and devotion, a form of worship which all could perform, irrespective of caste and creed.

(*d*) The social life of the Hindus also underwent a great change. Even in Akbar's time the Hindu courtiers adopted Muslim dress and Muslim manners. Castes existed, but their rigour was softened, and a certain measure of social equality was achieved through the democratising influence of Islam. "Islam added a new element of youthful vigour," writes Dr. Iswari

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Prasad, "to our national stock and introduced a new culture which deserves to be appreciated. The Muslim manners and customs leavened the habits of the upper class Hindus, and much of the polish and refinement that we find in modern society is due to them."

(*e*) The birth of the Urdu language and the rise of provincial vernaculars must of course be set down to Muslim influence. Literature always flourishes in times of peace. Provincial vernaculars, such as Marathi, Bengali and Assamese took form in the Muslim period and a rich literature grew in each of these languages. About Bengali, Dinesh Ch. Sen, an authority on the history of Bengali language and literature writes : "The elevation of Bengali to a literary status was brought about by several influences, of which the Muslim conquest was undoubtedly one of the foremost."

Unfortunately a bitter but needless controversy has been raging in the country regarding Hindi and Urdu. The creation of Urdu, in our view, was the result of Hindu-Muslim relations and if it has become to-day a highly developed language with a rich literature of its own it is due to the combined endeavours of both communities. Professor Shustery of the University of Mysore states the bare truth when he says : "Hindi and Urdu are different in manner but one in origin and spirit. Urdu is more the outcome of Hindu needs than those of Muslims. Mughal, Afghan and Iranian nobles used to speak with each other in Iranian, and their correspondence also was in that language. But Hindus who worked under them and received education in Iranian, made a mixture of Iranian with their mother-tongue, Hindi. The result of such mixture was what came to be called Urdu, which was used by the Muslims in their dealings with the Hindus."

If we all remember that in the past Muslim writers such as Ameer Khusru, Malik Muhammad Jaisee, Abdur Rahim Khan-i-Khanan and a host of others have made notable contributions to the Hindi language and literature, much in the same way as Hindu writers in prose and poetry, such as Daya Shankar Nasim, Meedo Lal Zar, Sarab Singh Diwana, Ratan Nath Sarshar, Munshi Durgasahai Sarwar and many others,

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have distinguished themselves in the service of Urdu literature, much of the acerbity of the controversy will disappear. Even in recent times the Hindi writings of Munshi Ajmiri find their counterpart in the precious contributions of Pandit Birja Narayan Chakbast to Urdu literature. We may be permitted to mention with feelings of pride how widely the fine poems—gems of Urdu literature—from the pen of the present enlightened ruler of Hyderabad State and his father of revered memory have been appreciated. We may appropriately recall the masterpieces of Urdu poetry written by that high personality whose name must be a household word in Hyderabad—Maharaja Sir Krishna Parshad. Nor can we ignore the valuable efforts towards the improvement of Urdu literature and the solution of Hindi-Urdu problem by that apostle of Hindu-Moslem unity, the Right Honourable Sir Tej Bahadur Sapru. Further, we have been watching from the Eastermost part of India, which it has been our pleasure and privilege to represent at this Conference, the rapid progress of the greatest educational experiment of the age in India, the Osmania University, inspired and fostered by the royal patronage of His Exalted Highness the Nizam of Hyderabad.

(*f*) Spread of education among the masses and the establishment of public libraries were two of the great cultural boons conferred on India by the Muslims. The educational system of the Muslims, like their religion, was thoroughly democratic. Every village was provided with primary schools and maktabs. Learning was not confined to the fortunate few, but was made universal. Even slaves were afforded chances and facilities for acquiring education. It is this democratic urge which inspired the preparation of books and establishment of public libraries in those days. The Muslim Emperors generally encouraged the procuring and reduplication of manuscripts as also the art of calligraphy. "The Muslim period," says Doctor Thomas, "may certainly be called the golden age of libraries. With the establishment of the Muslim power in India there was for the first time in evidence a rapid

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and extraordinary development of big and small libraries in the country, as well as the erection of many beautiful library buildings.

(g) The influence of Islam on Indian art and architecture is very great indeed. Islamic painting represented a blending of Arabic and Iranian schools, with the addition of Chinese elements which Timur and his descendants adopted. The inspiration came from Bihzad, the greatest painter of the fifteenth century and was responsible for the creation of the Indo-Moghul school of painting. The chief characteristics of this school were brush work of a very refined nature and delicate schemes of scintillating colour.

A similar fusion took place in architecture, and as a result the Hindu architecture came to acquire new æsthetic standards of beauty, design and execution. The resultant was a new school of Indo-Saracenic art. Massiveness, the essence of the old Arab school, harmonised with the grace and beauty, symmetry and form of the Moghul style. Care of detail and delicate craftsmanship were the direct contributions of the Hindu art.

It may be mentioned here that it was very rarely, if ever, that the Muslims were guilty of vandalism. "It is amazing to find the Arabs" says Joeph Hell, "in the course of their conquests, anxious to spare and preserve the artistic monuments of the past, and even ready to share with the Christians their beautiful places of worship for devotional purposes." In India ancient specimens of architecture were scrupulously preserved by the Muslim Emperors. It was the great builder Firoz Shah Tughlak, who removed the two pillars of Asoka to Delhi and repaired numerous buildings of the Hindu period. He it was who established an archæological department for keeping old monuments in a state of repair.

(To be Continued)

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MISSION NEWS

Tabligh in Calcutta and Suburbs

By the grace and mercy of Allah, Tabligh is being carried on in and around Calcutta through public meetings and interviews. In this connection two tracts in Bengali have been published by Maulvi Zillur Rahman, Ahmadi Muballigh, at his own cost. These tracts are proving a very useful medium of educating the Bengali knowing public on the spiritual side of the present world war. Moreover, Maulvi Saheb has given three discourses on the prophecies of the Holy Quran, the Traditions, the Bible and the Hindu Shastras.

At the Foot of the Ochterloney Monument

On the Calcutta Maidan, on each occasion, a large number of Ahmadi brethren and several hundreds of Non-Ahmadis and Non-Muslims listened to the speeches with rapt attention, wondering how centuries ago God had drawn a true and vivid picture of the present day world conditions—its wars, its conflicts and its clashes and devastations.

The first of these discourses was given on Sunday, the 25th January, 1942, when the Quranic Chapter entitled "Zilzal" (Earthquake) and the Promised Messiah's Urdu poem on "Earthquake in the latter days" formed the theme of his discourse. The Quranic Chapter, said Maulvi Saheb, contained a prophecy that earthquakes would occur in latter days because Allah would raise a reformer with revelation in those days. In fulfilment of this prophecy, Hazrat Ahmad of Qadian appeared about half a century ago and claimed to be the Promised Reformer of the latter days. He also prophesied on the basis of the revelations received by him from God that earthquakes would occur as a sign of his truth. The Arabic word "Zilzal" said the speaker meant also war. Hazrat Ahmad also said that the word earthquake in his prophecies meant also other calamities. It is a miraculous coincidence that during the last fifty years that have elapsed after his claim in 1889 A.D., the world has witnessed an unprecedented number of earthquakes, wars, famines, pestilences and floods, the like of which have not visited the earth since its creation.

Similarly on 1st. February, and 8th February, 1942, Maulvi Saheb gave two more discourses on the Quranic Chapters entitled "Kiammat" and "Takwir" respectively and further developed his theme; and several hundreds of people listened with rapt attention on each occasion.

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Trips in the Suburbs

1. Belghurria

On Sunday, the 31st January, 1942, Maulvi Zillur Rahman Saheb, Maulvi Daulat Ahmad Khan Khadim, B.L., and Maulvi Muhammad Saheb went to Belghurria on the invitation of a Hindu friend who entertained them to a tea, when the message of truth was delivered to him and to three or four friends of his in course of the table talk that followed and lasted for about an hour and a half. The place is about 12 miles to the north of Sealdah and the party returned to Darut Tabligh at about 9 p.m.

2. Budge-Budge

On Saturday, the 7th February, 1942, the above mentioned three persons, together with Maulvi Muhammad Abdul Hafiz Saheb, proceeded to Budge-Budge on the invitation of a Non-Ahmadi friend who is a teacher in a school there. The place is about 20 miles from Calcutta. A meeting was arranged there. Maulvi Daulat Ahmad Khan Khadim, B.L., in course of an introductory speech on the "Excellences of the Holy Quran" said that one of the special characteristics of the Holy Quran was that Allah had promised to protect both its text and its meaning—a characteristic which was possessed by no other religious book in the world. Proceeding the speaker said that in the centuries that had passed, God had protected the text of the Holy Quran through *Hafizes* and the inner meaning of the Holy Quran by raising *Mujaddids*, and now God had raised Hazrat Ahmad, the founder of the Ahmadiyya Movement, the Promised Messiah and Mahdi of the latter days, to protect the inner meaning of the Holy Quran. This speech lasted for about half an hour. He was followed by Maulvi Zillur Rahman Saheb, who in course of a stirring speech lasting for over one hour explained the Quranic prophecies concerning the present world war and said that these were signs in support of the truth of the Promised Messiah. The audience, mostly poor Muslims and Hindus, numbered between one hundred and one hundred and fifty. After Mughrib prayers, some of the people put questions to Maulvi Saheb, who gave satisfactory replies. The people were surprised that Maulvies like the speakers had come all the way from Calcutta at their own cost simply to explain the Holy Quran to them, whereas they could have their Maulvies only after paying for them in travelling expenses and *Nazrana*. The party was asked to visit the locality again and again for such purposes. An excellent impression was thus left behind.

We request brethren to pray to Allah for success in our Tabligh efforts.

D. A. K. KHADIM,
Secretary, Dawat-o-Tabligh,
Calcutta Ahmadiyya Anjuman.

13th February, 1942.

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ZIKR-I-HABEEB

A Page from the Life of the Holy Prophet

It is related from Hazrat 'Aesha that :

(On the day when the Holy Prophet passed away Hazrat Abu Bakr was away at Sanha, in the suburbs of Medina. On hearing of this sad event) he came to Medina and entered the mosque (of the Prophet) through which, without speaking to any one, he proceeded to the quarters of Hazrat 'Aesha. He went near the body of the Holy Prophet which was wrapped in a sheet. He uncovered the Holy Prophet's face, bent over it, and kissed it reverently. Then, weeping, he said: "May my father and mother be thy sacrifice, O Prophet of God! Allah will not suffer two deaths to come upon thee ; and the death that was ordained for you, thou hast met."

Further it is related from Hazrat Ibn-i-Abbas that "Hazrat Abu Bakr then came out into the mosque where Hazrat 'Umar was addressing the people. 'Umar asked him to sit down but he paid no heed to it ; then 'Umar asked him again but again Abu Bakr did not listen to him. Instead, he began reciting the *A'ooz* (preparatory to addressing the people) who thereat left Hazrat 'Umar and turned their attention to what Hazrat Abu Bakr was about to say.

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'Whoever worshipped Mohammad,' he proceeded, 'he should know that Mohammad, peace be upon him, is dead; but whosoever worshipped Allah, he should know that Allah is alive and that no death overtaketh Him.' Indeed it appeared as if the people did not know till then that this verse had already come down from God in the Holy Quran. But when it was thus recalled to mind, everyone began to repeat it."—*Bokharee.*

Malfoozat-i-Ahmad[1]

March, 21, 1901

Hazrat Ahmad said: You would find that many people go into ecstacies when they hear devotional songs being sung. But should you ask them to come forward and speak the truth in regard to a matter in dispute which their testimony would help to clear, they begin to make excuses on the ground that they have connections with both parties and would rather not interfere on the side of either. One should not be misled by the outward pious sanctimoniousness of such people. When their sincerity is put to trial, they are found wanting. The ecstacy they induce upon themselves is not a thing of much avail; there is nothing commendable in it, for it is short-lived and a more or less natural reaction to the music they hear. Many a people who reject Islam outright and nourish a deep-laid hostility in their hearts for the pure and righteous servants of God—even they are not infrequently found to partake of these ecstacies. There was a very intolerant Hindu who, nevertheless, used to listen with great delight to *Mathnavee Maulana Roomee*, although he was at heart an enemy of Islam. Would you say that the serpent was righteous simply because it swayed in ecstacy at the music played by a snake-charmer! Or would you call a camel virtuous because the songs sung by camel-drivers go to its head! The quality in sincerity and truth which pleases God is this that a man should remain faithful and steadfast in his relationship with

1. Translated from *Malfoozat-i-Ahmad*, compiled and published by Sh. Abdul Hamid, Ry. Auditor, Lahore.

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God. Of such a man even the small acts are more acceptable with God than the comparatively braver deeds of others who lack in this quality.

For instance, suppose there is a man who has two servants. One of them, in the course of the day, pays his respects to his master many times and remains generally in attendance on him; while the other comes only now and then. But the master pays a much higher salary to the latter. This is so because the master perceives that the latter is sincere and faithful and in case of need would gladly sacrifice his life in his interest, while the former might easily be persuaded to kill him or at least to forsake him and seek employment elsewhere. Similarly, if a man does not remain faithful in his relationship with God but, on the other hand, shows himself to be very particular in his five daily prayers and offers *Ishraq* as well, and takes upon himself the observance of many other prayers and devotional exercises, then such a man has no standing in the sight of God as compared to another who is sincere at heart and loyal and faithful, for God knows that in the hour of trial the latter would prove himself to be faithful."

The Promised Messiah further said: No one can see what lies in the hidden depths of another man's heart. One should not therefore judge others hastily, but should wait patiently before he forms an opinion. It is related of a man that he vowed to God that he would consider all other people to be better than himself. Then one day by the side of a bridge that was much frequented he saw a man sitting with a woman by his side, and he had bottle out of which he was drinking himself and making the woman drink also. The man with the vow thereat could not help thinking that he was at any rate better than that shameless fellow. Just then a boat happened to pass by which capcised and the occupants were all thrown into the water. Thereat the man, who had been sitting drinking with a woman, jumped into the river and saved all the drowning passengers except one. Then he turned to the man with the vow and said: 'You looked down upon me and thought

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ill of me ; I have rescued all the others, now you go in and save the one that is left. God sent me as a trial for thee and He informed me as to what was in your mind. Listen, this woman is my mother and in this bottle is not wine but water from the river.' In short one should not be hasty in judging others.

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REVELATIONS OF THE PROMISED MESSIAH—III

Having discussed as to how the Promised Messiah (Boundless blessings of Allah be on him) received his revelations, and the nature and period of his Revelations, their truth and the validity of his claims in general, let us now pass on to a few more features of these Revelations which strike the eye. The present article is pre-eminently based on the notes taken down from an unpublished annual speech of Hazrat Ameerul-Momeneen Khalifatul-Massih II, the present Head of the Ahmadiyya Movement and the Promised Successor and Representative of all the blessings of the Promised Messiah :—

(1) The first characteristic which catches one's attention at the first sight lies in the fact that these Revelations are in short sentences, easy to understand, and easy to remember. Words are few, but they are pregnant with meaning. They stand for volumes. It may be noted here that by Revelations here are meant Revelations conveyed in words.

(2) They dispel doubt and scepticism in regard to spiritual matters and remove all misgivings and misconceptions about the existence of the Living God.

(3) They create strength of mind and impart comfort to the heart. Almost every day the Promised Messiah received these Revelations, the main purport of which seems to have been to hearten him and his friends. For instance, one of these Revelations runs thus :—

> "I stand by my messenger and I shall chastise them who find faults with him."

(4) Fresh Revelations are always characterised by the capacity to call for more revelations in turn and the door is opened for the new one's to come in. Like the followers of old, many among the followers of the Promised Messiah have the distinction of being addressed

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by their Heavenly Father, Allah, *Rabul 'Alameen*, as a sequence of the the Revelations of their Master calculated to help them in carrying out the Divine Will and the Mission of the Promised Messiah in this age. For a knowledge of such Revelations one is recommended to read the book *Basharat-i-Rahmaniyya* recently published from Qadian, or else many of them generally find their publication in the journals of the Movement from time to time. Of late, during the Ahrar activities directed against the Ahmadiyya Movement, God abundantly revealed himself to many of the followers of the Promised Messiah—revelations which have been published in the Daily *Al-Fazl*, Qadian. A tendency is thus formed for the acceptance and understanding of Revelations as such, and a door of divine favours closed to others is opened to the followers of the Promised Messiah.

(5) The presence of the Revelations of the Promised Messiah (Boundless blessings of God be on him) affords the infallible criterion for judging true Revelations, and the danger of being misled by the false revelations is guarded against.

(6) They are marked by a healthy influence upon the spiritual life of man, infusing a new spirit thereinto ; spiritual vision is purified and the out-look on life broadened and ennobled. Thus they work a wholesome transformation in the course of human life. They act as a balm to all conflicts and bring down the showers of divine blessings. Hence, an Ahmady enjoys the advantage of deriving benefit even from the Revelations of the Prophets of God of days gone by, which is not possible on the part of even the present day followers of those Prophets themselves. As a matter of fact a new life is enthused into the whole realm of religion, religious scriptures and all matters spiritual. Hence, says a Revelation of Ahmad :—

"Oh Ahmad! Blessed art thou. God hast endowed thee with blessings. Yes, real blessings are infused in thee."

(7) These Revelations contain a treasure of divine knowledge. God has likened them to milk. Once it has fallen down from the jar, milk can never be recovered. Hence, pointing to the tremendous

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duty of saturating the heart with the knowledge contained in these Revelations, attention is drawn to their preservation. Says a Revelation :—

"Plenty of Milk is poured down from heaven. Preserve it."

(8) These Revelations have removed the wrong idea about Jesus' ascension to heaven alive and his living there till these days, with a prospect of coming back again on earth. Borne out by the evidence of circumstance, corroborated by the scriptures and the testimony of heaven and earth, these Revelations have brought out the fact that the Messiah who was to come has come, and he is no other than the recipient of these Revelations, Ahmad of Qadian, who made his advent in the footsteps of Jesus in the 14th century of the *Muslim Era* just as Jesus came in the 14th century after Moses. Says God in a Revelation :—

"In respect of spirit, in respect of appearance, and in respect of time, in fact from all points of consideration thou art intensely like unto Jesus, son of Mary ; most perfect in likeness."

Says another Revelation :

"What was given to Messiah is given to thee through thy following in the footsteps of the Prophet, on whom be peace, and thou art given a weapon of light which shall dispel the darkness and fulfil the object of the prophecy (made by the Master-Prophet) that the Cross shall be broken (by the Promised Messiah)."

(9) The sordid, selfish spirit masquerading in religious garb, characteristic of the period that necessitated the advent of the Promised Messiah, is forcibly set forth in many of the Revelations.

For instance, God says :—

"These doctors of religion have altered and defiled my house. In the temple dedicated to my worship they have erected their cooking stoves, and put in their pots and pans. Like mice, they are nibbling away the traditions of my Prophet."

(10) In these Revelations are many prophecies such as have not been explained by the Promised Messiah (Boundless blessings of God be on him). These prophecies can only be known from a study of the Revelations. Many prophecies embodied in these Revelations

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found their fulfilment after the death of the Promised Messiah, and many await their fulfilment even now.

(11) Superficially viewed, these Revelations do not contain any commandment. But such commandments are there as were not receiving due attention or were overlooked, or required renewed spirit and care, *e.g.*, *Darood* in the true sense, prayer, the propagation of the truth, consignation to the Will of God and becoming completely attentive to Him, tolerance, forbearance, humility, patience and so forth—things which required new heavenly stimuli for their regeneration. As an embodiment of all teachings it is clearly stated in the Revelations of the Promised Messiah that الخير كله فى القرآن "All blessings are in the Holy Quran."

(12) The Revelations of the Promised Messiah seem to be fragmentary and in short pieces, while his own discourses and writings run with a full sweep and an extraordinary force and flow. But the Revelations of the Master Prophet Mohammad (peace and blessings of God be on him) contain, in contrast a unique and unparalleled flow, and are marked by their eloquence ; while his own words, his own style of expression as preserved in the *Hadith* is as if checked short and fragmentary, though it is full of great force.

Thus, in both cases the word of the Prophet is distinguished from the word of God, and the one is not to be mistaken for the other.

(13) Revelation first began with the Master-Prophet Mohammad (Peace and blessings of God be upon him) in the shape of inspired dreams, which used to be frequently fulfilled within a short space of time. Some thing was seen in the morning which came to pass in the evening, and a thing seen in the night occurred in the day. Gradually and gradually, this mode changed and longer and longer time was required for the fulfilment of a prophecy. Prophecies embodied in the Revelations on and after the divine appointment took much longer time in their fulfilment than those preceding the appointment. Identically same is the case here. Earlier prohecies of the Promised Messiah (yes, the

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fullest prototype of the Master Prophet (May Allah's mercy and blessings be on them both) were fulfilled in much shorter time than the later prophecies. And many of them still await their fulfilment.

It is to be borne in mind in this connection that this order of the fulfilment of prophecies facilitates the acceptance of the claims made by a Prophet. Early prophecies which find their fulfilment within a short period of time serve the purpose of finger-posts for demonstrating the truth of the Prophet on his claims. Thus, the ground is prepared by God in support of the acceptance of the Prophet raised for the regeneration of the people. The earliest believers like Hazrat Abu Bakr, Ali, Zaid and others (May Allah be pleased with them all) who believed in the Master-Prophet Mohammad, were all persons who took the best advantage of the facility under discussion.

In the same way, we find here that the earliest followers of the Promised Messiah are all those blessed persons who had the distinction of coming into contact with him and witnessing the fulfilment of his early prophecies—prophecies which paved the way for the acceptance of the claims at a later period *i.e.*, the divine appointment, for they bore witness to his truthfulness and holiness before his claims. Such being the case, one of the disciples of the Promised Messiah wrote a couplet, praying to God to appoint Hazrat Ahmad as the Messiah of the age for the spiritual cures of the maladies characteristic of the day. This prayer came from the heart of a true admirer and friend of the Promised Messiah before he made his claim.

ہم غریبوں کی ہے تمہیں پہ نظر ۔ تم مسیحا بنو خدا کیلئے

(14) The Promised Messiah (peace and blessings of God be on him) received his Revelations in eight different languages, namely, (*i*) Arabic, (*ii*) Hebrew, (*iii*) Sanskrit, (*iv*) Urdu, (*v*) Greek, (*vi*) English, (*vii*) Persian, and (*viii*) Punjabi.

Among these languages, Revelations in Arabic are abundantly great in quantity. Urdu occupies the next place. Persian and English Revelations are almost equal in size. Revelations in other languages were far and

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few. Some English Revelations speaking of a glorious future are quoted below :—

"I love you. I am with you. I shall help you. I can what I will do. We can what we will do. I am by Isa. Yes, I am happy. Life of Pain ! God is coming by His army. He is with you to kill enemy. The days shall come when God shall help you. Glory be to thy Lord God, Maker of earth and heaven. Though all men should be angry, but God is with you. Words of God cannot exchange. You must do what I told you."

(15) As regards the significance and meaning of the Revelations of the Promised Messiah (peace and blessings of God be on him) the following points are always to be kept in view :—

(*i*) Every piece of the Revelations of the Promised Messiah is complete in itself.

(*ii*) Mixed with other Revelations, a Revelation gives a new meaning.

(*iii*) There are Revelations which cannot be understood without a reference to other Revelations.

(*iv*) There are others, which are not understood without a reference to earlier Scriptures.

(*v*) Sometimes, the date of a Revelation has a bearing upon its contents. As for instance, the prophecy regarding the demise of Hazrat Khalifatul-Masih I is a case in point. The Revelation bearing the prophecy was received on the 13th March, 1907, and on the 13 March, 1914, he passed away. From him we come and to Him shall we return ! May Allah be pleased with him and bless him !

(*vi*) Sometimes a period is mentioned for the fulfilment of a prophecy and the date of the occurrence of that prophecy is also given. This was the case with what happened to Pandit Lekhram, an Arya leader. This prophecy was fulfilled on the fixed date, fixed hour, and in the literal terms of the prophecy.

(*vii*) Sometimes, the date is not mentioned definitely, but the times of occurrence are given in general terms capable of bearing repeated application. For the

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fulfilment of such a prophecy one is to wait indefinitely, *e.g.*, there is a prophecy regarding earthquakes :

چمک دکھاؤ نگا اس نشان کی پنج بار

meaning, this sign shall be repeated five times in all severity.

(*viii*) Sometimes the time fixed for a prophecy may be altered with a change in the circumstances. This is always true in the case of prophecies intended to convey a warning of impending divine punishment ; such prophecies may change with a change in him about whom they were made, for God's mercy supercedes His wrath.

(*ix*) Some Revelations were repeated, the reason for which is to be sought in a number of considerations, namely, (*a*) as a matter of reminder, (*b*) for the expression of the marvellous character of a matter, (*c*) for denoting repeated occurrences of a prophecy, and (*d*) repetition employed in the Revelations connected with matters of daily use, (*e*) for consolation and so forth.

(*x*) All revelations are not to be applied to the present age alone, as is equally unbecoming to reserve them all for future.

(*xi*) Metaphors are profusely used in them, but not beyond limits. Revelations are subject to the conditions that (*a*) they are not contrary to '*sunnatullah*' *i.e.*, the laws and ways of God in the Open Book of Nature, Gods' behvaviour with other Prophets and men in the past, and the parallel use of allegories in the scriptures of old are not to be lost sight of. (*b*) They are not contrary to any other Revelation of the Promised Messiah himself. (*c*) Metaphors are used for the enhancement of the beauty of expression. (*d*) Profound matters are latent in them. (*e*) As for instance, the Revelation "Two sheep shall be slaughtered" referred to the martyrdom of Hazrat Sahibzada Syed Abdul Latif Sahib and Maulvi Abdul Rahman Sahib in Afghanistan during the very lifetime of the Promised Messiah. May God elevate them and bless them infinitely! Like sheep they were innocent and helpless. (*e*) Metaphors are also used for *ibtila*, *i.e.*, as a matter of a trial of faith and insight.

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Now, to close, the whole discussion, broadly speaking, may be summed up as follows :—

(*i*) These Revelations renew faith and infuse life and spirit.

(*ii*) They hold before us fresh Divine Will, granting insight into the building up of a New Heaven and a New Earth.

(*iii*) They reveal the many inner secrets of earlier Revelations.

(*iv*) They lay emphasis on such matters of earlier Revelations as are forgotten or not duly attended to *e.g.*, stress on the sanctity of Friday Prayer, prayer the key to all success, adherence to the spirit of law and the far-reaching consequences of divine commandments.

(*v*) The difference between the Quran and *Hadith* is brought out, and the existence of angels, secrets of faith, the destiny of the future race, and many other matters pertaining to the faith and action of man are made clear to the eye.

(*vi*) Sanctity of the holy people of the past is declared and a new wave of love and respect for them is created. The names of nearly 18 of them are given to the Promised Messiah. May God bless them all !

(*vii*) The Blessed Face of the Lord is revealed, Man is saved from living a life remote from God, remote from the real fashion of Life. The Ideal Man is evolved and the finest qualities of his nature are give a proper scope for self expression.

Lastly, we pray in the words of God in a Revelation of the Promised Messiah,

بہت سے سلام میرے تیرے پر ہوں

"Innumerable blessings of mine be on thee."

TATARKANDI, MUHAMMAD ALI ANWAR.

Mymensingh, (Bengal).

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BOYHOOD OF MUHAMMAD*

"Boyhood shows the man as morning shows the day." This is a well-known maxim. "Beauty of soul and beauty of physique," to quote Plato, are the two essential aspects of a man's life. This beauty of the body is to be judged and determined not only by one's physical features but also by one's behaviour, deportment and conduct. It is to be determined by one's emotions and sentiments, and by the nature of one's thought processes. In order to form our opinion as to one's inner or outer excellence of character one need not wait till an individual attains to his manhood: the manner and behaviour of his boyhood will be the sufficient promise and guarantee of his future greatness. Psychologists are agreed that heredity plays an important role in the determination and regulation of man's instinctive tendencies, and what is character after all but a harmonious and balanced combination of the sum-total of his instinctive tendencies. Just as it is possible to forecast whether an individual will be handsome or ugly-looking from his form in early boyhood, similarly from his behaviour of early years it is possible to pronounce our verdict as to whether a man will be virtuous or not. Keeping this principle in view let us proceed to discuss the character of the Holy Prophet Muhammad, from the perusal of which it will be crystal clear that the seed of greatness was sown in him from the early days of boyhood.

Birth of Muhammad

Muhammad, as is well-known was a posthumous child. His father, Abdullah passed away in the prime of his youth, at Medina (then known as Yathreb) some time before the birth of his only child. The grief and

*Translated and adapted from the original in Urdu in The *Al-Fazl* of Qadian, dated, 31st May, 1929 (Pp. 17-19) by A.F. Khan Choudhury.

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anguish of Amena, Muhammad's mother, can better be imagined than described,—particularly when it is remembered that she was married to Abdullah only a few months before. But she was consoled by a vision in which she saw that a heavenly light emanated from her womb and was radiating in all directions all over the world. This vision was fulfilled in the birth of Muhammad which took place on the 20th day of August, in the year of grace, 570, for on that day a child was born who was destined to illuminate the whole earth by the effulgence of his glory. Muhammad sucked from the breast of his mother for the first few days, but subsequently from the breast of Souvyah, a liberated slave-girl of Abu Lahab, an uncle of Muhammad.

Nursery Training

About fifteen days after his birth a band of Beduin nurses visited the city of Mecca, to secure foster-children from the rich parents, according to the Arab custom. Amena was on the look out for a wet nurse, but none offered her service, evidently because they thought that it would not pay to look, after an orphan boy. At last Haleema, who hailed from the tribe of Bani Sa'd, offered her service and wanted to have Muhammad as her foster-child, but only as a last resort because she could not find any other child to take away. Little could she foresee that this apparently destitute child would one day become the temporal and spiritual sovereign of the world.

A Lovable Child

Muhammad stayed at Haleema's place for five years. Even in his cradle he proved himself to be an uncommon and remarkable child and gave many an indication of his future greatness, which those who knew could read. He endeared himself so much to the people around him that the love of his foster-parents often failed to discriminate that he was a different child from their own.

A Notable Fact

It undoubtedly redounds to the glory of Muhammad, in striking contrast with Jesus, that among his early converts were his foster-parents, foster-brother and foster-sister. Probably this conversion was due not so much to their understanding of the philosophy of Islam as admiration for the character of Muhammad whom they held as their idol. They had the opportunity of studying Muhammad at close quarters, and knew fully well that a man of Muhammad's type could never be given to lies, nor could he be a pretender.

His Bereavement

Haleema brought Muhammad back to Mecca when he was scarcely five and handed him over to Amena, but unfortunately for him, he had not the opportunity of enjoying filial affection for long. Amena started for Medina to meet one of her relatives of the tribe of Bani Nazrah. She stayed there for about a month. On her way back to Mecca she fell ill and passed away at Abway where she was buried. So the poor boy who lost his father before he was born, also lost his mother when he was scarcely six.

His Retentive Power

Fifty years after, when the Holy Prophet escaped to Medina accompanied by one or two of his trusted disciples, he pointed out the spot to his disciples and said :—

" This was the place where my blessed mother was buried. This was the pond where I learnt to swim and that was the spot where I used to play with my girl-mate Anisa."

This was an example of unique and rare retentive power. Recollection of early events, and that with such perspicuous clarity, and indeed with such minute detail, to the extent of remembering even the name of the girl play-mate, prove unquestionably his

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cendented intellectual power. Again, look to the vivacity and energy of the Prophet. The little child who was barely six would not miss a single opportunity of learning something useful, and instead of whiling away the time he utilized the same in learning the valuable art of swimming.

Guardianship of Abdul Muttalib

Poor Muhammad! He was brought to Mecca by Umme Aiman, a maid of his deceased father. He remained under the tutelage of Abdul Muttalib, his grandfather, who by his love and tenderness tried to bring solace to the orphan and to compensate partly for the loss of his mother. When he was 8, Abdul Muttalib too breathed his last and Muhammad was placed under the guardianship of Abu Talib, his uncle. Thus within a period of four years he passed from one guardianship to another as many as four times, which could not but have left a deep impression upon his mind. However, wherever he lived, he could attract people by his sweet and admirable manners. He was loved by his guardians more than they loved their own children. We have noted how Muhammad charmed his foster-parents by his winning behaviour and endeared himself to them by his affable manners. We have also seen how, when placed under the guardianship of his grandfather, he won the heart of the grand old gentleman. He used to be near to him on every occasion, and Abdul Muttalib grew so fond of him that he would sometimes place Muhammad on his shoulder when he performed the accustomed circuits of the Ka'ba. He had free and unrestricted access to his grandfather. In the hall of the Ka'ba he would, even on ceremonial occasions, sit by his side, on the same carpet where no body else had access, not even the sons of Abdul Muttalib himself. Whenever any body would seek to prevent him, Abdul Muttalib would involuntarily say, "Muhammad is my pet. Make an exception in his case."

Guardianship of Abu Talib

Even on death bed Abdul Muttalib's thought was for his orphan grandson. He called all his sons to him

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and selected Abu Talib who was the own brother of Abdullah, the father of Muhammad, all others being Abdullah's step-brothers. He admonished him earnestly to look to the welfare and comfort of Muhammad and to treat him as his own son. But any such admonition was superfluous, for Muhammad was endowed with such winning manners that he captivated the heart of every body who came in contact with him. Henceforth Muhammad became the ward of Abu Talib and the latter, like Abdul Muttalib, was all attention to Muhammad and held him in no less affection than his sons. Even sometimes he would make him sleep by his side at night.

Muhammad's Affectionate Heart

We have seen how Muhammad came to occupy a soft corner in the heart of everybody who came in touch with him by his magnetic personality. He was grateful to his benefactors and would always try to do his bit to win their pleasure and approbation and to earn their good opinion by his simple and unostentatious manners. Shortly after his claim to Prophetic Ministry (at the age of 40) Haleema, his foster-mother, came to see him. She was cordially welcomed by Muhammad who, probably forgetful of his exalted spiritual position, spontaneously cried out "Mummy is come! Mummy is come! Welcome to thee Mummy!" He received her with the utmost cordiality and spread his own wraper for her seat and made every arrangement for her convenience and comfort.

Again, in weal and woe, he remembered his deceased parents with warmth and love, particularly his mother; and whenever he remembered her his face would be flooded with tears of gratitude. As has been already mentioned when he was passing by the valley of Abway, midway between Mecca and Medina, the recollections of his childhood vividly crossed his mind and he wept so bitterly that Abu Bakr, afterwards his first successor, was also moved to tears on his account.

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When Abdul Muttalib died Muhammad tried to take the bier on his shoulder, although he was not yet eight, and he sobbed and shed tears so incessantly as though his heart were breaking with grief.

Abu Talib equipped a carvan for Syria on a commercial mission and, due to the hardship and insecurity of the journey, wanted to leave his nephew behind. But Muhammad, who was still in his teens at the time, sobbed so profusely at the prospects of separation that Abu Talib was obliged to take Muhammad with him.

Nobility and Dignity of His Bearing

So here was Muhammad, in all the grandeur and dignity of his bearing, still in his pre-adolescent stage, but he had won the love and admiration of not only his guardians, but of all of his kith and kin—even those who were not connected with him by ties of blood. All vied with each other in paying him tribute and all were deeply impressed with the nobility of his character. Listen to what Abu Talib said about him :—

> "I have never seen Muhammad utter a falsehood, never saw him speaking lightly or indulging in frivolous and indecent discourse ; he never engaged in idle gossip, seldom mixing in the company of common street-urchins."

Now pause, and ponder over the import of these few but significant words. It is, to begin with, the testimony of one who happened to know the Prophet very intimately—knew every in and out of the man,—having watched and studied him from early days in the capacity of guardian. Secondly it is a remarkable testimony as to his honesty and uprightness of conduct without which nothing great can be achieved and which is the crown of all virtues. Thirdly, the testimony is spontaneous and was given at a time when nothing ulterior could dictate the action.

The first point stressed in the above statement is that the Holy Prophet was by temperament disinclined

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to all kinds of light-hearted and frivolous discourses and gossips, and was prone to take a serious and earnest view of life.

The second point stressed in the observation of his uncle is his scrupulous regard for all kinds of moral obligations and keen sense of duty, which is the characteristic of a great soul.

The third point stressed is the general tendency of abstention from vicious circles. He would not come in contact with boys of questionable qualities and would keep the society of those who were reputed for their virtue. Certainly that constitutes a great compliment to his intellectual superiority and his intuitive power of discrimination between right and wrong.

A Common Misunderstanding

It should not, however, be taken that he was by nature averse to society. This is far from correct. As has already been pointed out that Anisa was his play-mate at Medina, during the lifetime of his mother. It is further on record that while under the roof of Haleema among the tribe of Bani Sa'd, he would play joyfully and merrily with his foster-brother and foster-sister, and would count himself as one of them.

Testimony of Abu Talib's Maid-servant

We next proceed to consider the testimony of Abu Talib's maid-servant. This testimony, though of a humble source, is no less weighty and important, based as it is upon first-hand knowledge of the boy Muhammad. Said she :—

> "Muhammad would never ask for food and would ungrudgingly and unprotestingly take what he would be given."

This also constitutes a striking testimony to the nobility of the character of Muhammad and brings into sharp relief some of the salient features of his behaviour. It proves once for all that Muhammad was not only modest and unostentatious to a degree but also indicates that he was dignified, graceful, forbearing and

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